10 for m

THE Doctrine of ZEAL EXPLAINED: AND The PRACTICE of ZEAL PERSWADED.

Wherein the Nature, Objects and Equitableness of this Grace in its actings are Represented: Arguments also to move the seeking of it, with Means to obtain it, and Rules to guide the exercises thereof (in these Lukewarm, irregular times) are by *Scripture-Evidence* propounded:

IN

A SERMON

Preached at *Pauls* the 11th of *Novemb.* 1654. and Ordered to be Printed.

By SIMEON ASHE Pastor of *Augustines* London.

It is good to be zealously affected alwaies in a good thing, Gal. 4. 18.
In that day I will make the governours of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf, Zech. 12. 6.
Phinehas hath turned my wrath away from the children of Israel (while he was zealous for my sake among them) that I consumed not the children of Israel, in my jealousie, Numb. 25. 11.

London, Printed by *A. M.* for *George Saubridge* at the Signe of the Bible upon Ludgate-hill. 1655.

5

BIBL. CANT. ACAD.

Doctrine of ZEAL EXPLAINED:

404.29

A SERMON

To the Right Honourable

CHRISTOPHER PACK,

Lord Mayor,

WITH THE

Honourable Court of Aldermen

of the Famous CITY of

LONDON.

Right Honourable,

THat acceptance which this Sermon found, when Preached, did incline You to Order that I should make it more publick then it was in the Pulpit: This Your Command had been much sooner obeyed if divers moneths pains and weakneſs had not rendred me altogether unable to prepare it for the Preſs: By this long delay my Diſcourſe of Zeal hath (upon further thoughts) received inlargement, which now I

humbly preſent unto You, as an expreſſion of that reſpect which I owe, and ever ſhall be ready to pay. My ſoul deſireth that You would with frequent ſeriouſneſs conſider that weighty ſpeech of Chriſt, viz. The word which I
Joh. 12. 48. have ſpoken, the ſame ſhall judge you at the laſt day. *For therefore if You ſhould abide Lukewarm and regardleſs of the matters of God (having heard the Doctrine and Practice of Zeal Preached with Your profeſſed approbation) what a black aggravation of Your guilt would this prove both before men and Angels? when You ſhall reade this Sermon. I beſeech You remember That the*
Rom. 13. 4. *Magiſtrate* beareth not the Sword in vain, *but is ordained by the Lord* to be a terrour to evil doers, and
1 Pet. 2. 14. for the praiſe of them that do well. *Firſt Your ſelves muſt take heed of turning aſide from* Gods Law either
Deut. 17. 20. to the right hand or to the left, *both in reference to opinions and practices, becauſe Your example is very influentiall. And as Magiſtrates You are likewiſe obliged to take care that Gods Commands be outwardly obſerved by them, over whom Providence hath placed You. The*
Mobile mutatur ſemper cum principe vulgus, Claudian.
Magiſtratus eſt cuſtos utriuſq; tabulæ.
Iſa. 44 28.
Iſa. 49. 23.
Pater patriæ.
Holy Ghoſt calleth You Shepherds *and* nurſing Fathers, *which Titles do more then whiſper with what affection and Zeal You ſhould minde the welfare of the perſons over whom his hand hath ſet You. Holy Hiſtory records what heat and courage was raiſed in* David (*being charged with* keeping his fathers ſheep) *againſt a*
1 Sam. 17. 34, 35. Bear *and a* Lion, *when* one Lamb *was in danger to be devoured. And ſhould not Magiſtrates ſhew much more reſpect to the Flock of God, by their Zeal againſt Hereticks and wicked livers, by whom the peoples pretious ſouls are wofully endangered: Doubtleſs there is an unwiſe and a cruel pity in thoſe Magiſtrates who will through*

indulgence

indulgence to malefactours, suffer them with impunity to proceed in broaching blasphemies, and practicing abominations which may be everlastingly prejudiciall both to themselves and others. For wickedness burneth as the fire, it shall devour the briers and thorns, and shall kindle in the thickets of the Forrest, and they shall mount up as the lifting up of smoak. *Therefore would it not be commendable Christian compassion, to* save such with fear, pulling them out of the fire, *and rather scorch them with the flame of Zeal, then give them Liberty to go securely unto hell. Neither must you imagine that only civil transactions and misdemeanures betwixt man and man come under Your Jurisdiction.* Josiah took away all the abominations out of all the Countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord *their God. And* David *speaking of* Jernsalem, *saith,* Because of the house of the Lord our God, I will seek thy good. Hezekiah *also* appointed the course of the Priests and the Levites after their courses, every man according to his service, the Priests and Levites for burnt-offerings, and for peace-offerings to minister and to give thanks and to praise in the gates of the tents of the Lord: Moreover he commanded the people that dwelt in Jerusalem to give the portion of the Priests and the Levites that they might be encouraged in the Law of the Lord. *It will be Your high Honour to imitate Jesus Christ, of whom we have in Holy Writ, this commendatory Propheſie,* He is like a Refiners fire, and like Fullers sope. *And therefore that You may melt out of men connaturalized evils, and purge away their foul enormities,*

Isa. 9. 18.

Jude v. 23.

Bona jubeant, & mala prohibeant, non solùm quæ pertinent ad humanam societatem, verùm etiam quæ ad Divinam Religionem. Aug.

2 Chro. 34. 33.

Psal. 122. 8.

2 Chron. 31. 2, 4.

Mal. 3. 2.

In hoc Magistratus serviunt Domino, cum ea faciunt illi, quæ non possunt facere nisi tales. Aug.

mities, you must not act only as ordinary Christians, but like Christian Magistrates (as Augustine *noteth) laying forth Authority and Power with Your interest in all Your relations, that known gross delinquents by Your means may be throughly reformed. These short hints (Right Honourable and Right Worshipfull) my faithfull love to Your selves, with respect to the welfare of this Famous City (committed to Your Government) doth suggest: And my hearty prayers shall be to the Almighty, that all the sacred Truths with which You are acquainted, and all the civil Authority with which You are entrusted, may be sincerely improved for Gods glory here, and Your own everlasting comfort hereafter, through Christ, In whom I am*

Your servant to be commanded,

Simeon Ashe.

THE

10 Jerm

1

THE Doctrine of ZEAL EXPLAINED: And the PRACTICE of it PERSWADED.

—REV. 3. 19. *Be Zealous.*

MAster *Brightman* judging these seven *Asian* Churches to be Types of the succeeding Reformed Churches of the Gentiles, accounteth the Church of *England* to be the Antitype to Lukewarm *Laodicea.* Although I dare not attest this Notion of that Reverend, Holy man, yet I am very confident, that *England, London,* this Congregation, and every Member thereof, needeth this counsell, *Be zealous.*

The Epistle is directed to *the Angel of the Church of the Laodiceans,* v.14. (by the word *Angel* all the Church Officers being comprehended,) but the counsell was intended for every Church-member, and it concerneth every Christian in every age of the world, unto whom this Epistle may providentially be handed. *He that hath an ear, let him hear, what the Spirit saith unto the Churches,* v.22. *Verbum collectivum.*

ζήλωσον. My Text, *Be zealous*, is but one word in the Originall, yet it will administer matter of a large Discourse, wherein I will endeavour to be compendious; wrapping up particulars so close together as I can, with respect unto edification. The Point of Doctrine is open and obvious, (*viz.*)

Doctr. *Its the duty of every Christian to be zealous.*

In the handling of this Point, I shall give in, 1. The full Explication from holy Scripture. 2. The faithfull Application by Use.

First, For the clearing up of this Truth to our understanding, we may enquire after 1. The signification of the word. 2. The extension of the grace or practise, (*viz.*) *Zeal.*

ζέω λέγω, valdè *ferveo.* The word here used speaketh in the Originall *much heat*, and its translated once and again *hot* in this Epistle, *v.*15,16. Some conjecture that the word hath its derivation from the hissing noise in water, caused by the casting of fire into it, upon the contest of those two contraries. And herein is implied that hot opposition which holy zeal will make against the flesh, world and devil, gainsaying God in his government and glory.

ὀνοματόπεια, *verbum factum à sono literæ.*

As for the extension of this duty of *zeal*, it hath its originall in the heart, and spreadeth it self through the whole soul. *Fervent* (or zealous) *in spirit*, saith the Apostle. Holy zeal hath an influence into all the affections, both *concupiscible and irascible.* St *Paul* speaking of the *Corinthians* longing *desires*, doth thus express himself, *Ye are zealous of spirituall gifts:* and our Translators render the same word *covet*, which signifieth an earnest craving. And the *large love* which some professed towards the *Galatians*, is thus suggested, *They zealously affect you.* That zeal for which *Phineas* is recorded to his everlasting commendation, did comprehend the greatness, both of his *grief and anger*, as the History doth clearly evidence. And the Apostle thus reporteth his *fears* of the *Corinthians* Apostacy, *I am jealous* (or zealous) *over you, with godly jealousie.* That which the Philosopher speaketh of naturall fire, is therefore applicable

Rom. 12. 11. 1 Cor. 14. 12, 39. Gal. 4. 17. Num. 25. 6, 8, 11. 2 Cor 11. 2.

to

to this fire ſpirituall. As fire hath various operations upon things of a different nature, either to congregate or ſeparate; in like manner worketh holy *zeal* in thoſe boſoms wherein God hath kindled it, into much heat for good and againſt evil. And as fire which burneth upon the hearth, warmeth the whole room; in like manner the flame of holy zeal in the ſoul, is influentiall in its operations, through the Chriſtians whole converſation. That which the Prophet *Jeremiah* ſpeaketh concerning Gods Word, being *like fire in his bones*, it would break forth, is true concerning this fire of zeal; for *out of the abundance of the heart the mouth ſpeaketh.* That deſcription which Dr *Ames* giveth of zeal, I judge very conſiderable, *viz. It is the intenſive quantity of obedience.* This ſuggeſteth both its extenſion unto all ſervices wherein God is pleaſed to imploy us, and that intenſion of ſpirit which ſhould be expreſſed in all. It is obſervable that the Apoſtle calleth that affectionateneſs of the *Corinthians*, their zeal: whereby they in their charity were affectionately forward, as the *Macedonians* therein acted not only *to their power, but beyond their power.* Whereby it is manifeſt, that holy zeal ſheweth it ſelf with much vigour, both in reference to the Commandments of the firſt and ſecond Table. And that it worketh, both for good commanded, and againſt evil inhibited, it is clear from the words immediatly following the Text, *Be zealous and repent.* For repentance (being *the ſinners converſion from ſinne to God*) ſetteth the true convert upon an affectionate conteſt againſt that which diſpleaſeth the Lord, and for that which is pleaſing in his ſight. Now whereas all Chriſtians are to be like *Nehemiah* his labourers, (of whom it is ſaid, that *every one with one of his hands wrought in the work, and with the other hand held a weapon*) both in working and warring in their converſation here upon earth, they muſt be *zealous*, warm and vigorous in the one, as in the other.

Vis hujus elementi eſt, aggregare quæ ſunt ejuſdem generis, quæ autem ſunt diverſi generis diſjungere.

Jer. 20. 9.

Matth. 12. 34.

Quantitas intenſiva obedientiæ.

2 Cor. 9. 10. & 2 Cor. 9. 2. with *cap.* 8. 3.

Ezek. 14. 6. Act. 20. 21.

Neh. 4. 17.

Theſe things being thus briefly premiſed for the explaining of the Doctrine, and the duty therein required, fair way is hereby made for the full confirmation thereof by Scripture

evidence. Wherein I ſhall endeavour two things together, *viz.* 1. To particularize the ſeverall objects about which zeal is to be exerciſed. 2. To hint (as I paſs through the particulars) the reaſons wherefore zeal ſhould be exerciſed in every one of them.

I will begin with the good, for which heavenly zeal muſt burn in our hearts and flame forth in our lives. This is double: *viz.* 1. Supream. 2. Subordinate.

The firſt and moſt ſupream good, is God himſelf, for whom we all ſhould alwaies be on a flame through holy zeal.

Act. 17. 16. It was upon this account that St *Pauls ſpirit was ſtirred within him, When he ſaw the whole City of Athens given to Idolatry*; becauſe the honour of God, the only true God, was herein much concerned.

And it will be acknowledged reaſonable, that in reference to Divine Majeſty we ſhould be hot and zealous, if we conſider, 1. Either his incomparable excellencies and abſo-

1 King. 19. 10, 14. lute Soveraignty in the world. *I have been very jealous* (ſaith *Elijah*) *for the Lord God of hoſts.* Souldiers ſee cauſe to be on a flame in their Generals concernments, and ſhall not we be hot in reference to God, the *Generaliſſimo*, the Commander in chief of all the forces in the world?

2. Or our profeſſed propriety in him. Do we not call and account him our God? It is recorded to the everlaſting

Num. 25. 13. commendation of *Phineas*, that *he was zealous for his God.* His practice in this regard is for our imitation.

3. And that he is, as in himſelf, ſo unto us, the chiefeſt good, the only Allſufficient and ſatisfying portion. *Micah* marvelled that any ſhould ask a reaſon of his paſſionate heat, who knew that violence was done upon his Idols: *Ye have*

Judg. 18. 24. *taken away my gods which I made, and what have I more! And what is this that ye ſay unto me, What aileth thee?* How much better may we plead in the defence of the higheſt degree of holy heat attainable and expreſſible in the behalf of Jehovah our ever-bleſſed God.

Secondly, The ſubordinate good for which we muſt ſhew our zeal with reference unto God, is manifold;

I will

I will give inſtance in five particulars.

I. We ſhould zealouſly ſeek to be furniſhed with all thoſe gifts and graces of Gods Spirit, which may render us conformable to his Laws, and ſerviceable to his praiſe. *Deſire,* yea *covet earneſtly* (ſaith the Apoſtle) *ſpirituall gifts, and follow after charity.* Be *zealous* for them, purſue with violence (as the words import) the procuring, the increaſing of thoſe abilities which may make you inſtrumentall in the ſervice of God and his people. The Lord *was pleaſed* with *Solomon,* being more deſirous of wiſdom, that he might be publickly ſerviceable, then of ſuch other gifts, which might have been perſonally advantagious. In like manner ought Magiſtrates, Miniſters, and alſo private Chriſtians, laborioufly to look after thoſe qualifications and endowments, whereby they may fruitfully fill their places and relations, according to Gods command. And the reaſonableneſs of zeal in ſuch endeavours, will readily be confeſſed, becauſe the *honour,* the *ſtrength,* the *riches* and the *beauty* of mans immortall ſoul, are comprized in grace, and gracious conformity to the minde and expectations of the Almighty. But theſe things I muſt not enlarge.

1 Cor. 12.31. ζηλοῦτε. & 14.1. διώκετε.

1 King. 3.10.

Pſal. 15.4. Prov 24.5. 1 Cor. 1.5. Prov. 31.30.

II. We ſhould be zealous in the exerciſe of graces received, whenſoever ſervice is performed. *Whatſoever thy hand findeth to do* (ſaith *Solomon*) *do it with thy might.* And St *Paul* having perſwaded Miniſteriall ſervices of men in Office, as alſo mutuall acts of Chriſtian charity, addeth this admonition, *Not ſlothfull in buſineſs, fervent in ſpirit, ſerving the Lord.* Yea the ſame Apoſtle dealing with ſervants about their relative duties, giveth this direction, *Be obedient in ſingleneſs of your heart, doing the will of God from the heart.* The twelve Tribes have this teſtimoniall left on record for their commendation, that *they were inſtantly ſerving God day and night:* The Originall word doth import an affectionate extenſion of ſpirit, (which is *zeal*) in their obedience. How goodly a ſight is it to behold a Magiſtrate upon the Bench, a Miniſter in the Pulpit, and every Chriſtian in his place and imployment, warm at his work, diſco-

Eccl. 9.10.

Rom. 12.11.

Eph. 6.5,6.

Act. 26.7. Ἐν ἐντενείᾳ, *cum intenſione.*

vering that he doth *Hoc agere*, make his preſent imployment his buſineſs in good earneſt. And if the neceſſity, utility, with the delight and honour which attend all obediential undertakings according to Divine preſcriptions, be duly weighed, we ſhall eaſily yield, that in all them we have cauſe to be *zealous*.

III. We muſt be zealous in the defence of all ſacred truths revealed and recorded in the holy Scriptures. *I gave all diligence*, (ſaith *Jude*) and *it was needfull for me to write unto you, to exhort you, that you ſhould earneſtly contend for the faith.* Saints ſhould wreſtle (wherein men are wont to beſtow vigor of body and minde) that the doctrine of faith may not fall to the ground. And St *Paul* telleth us, that this is an Evangelicall practice, *Let your converſation* (ſaith he) *be as it becometh the Goſpel of Chriſt, ſtriving together for the faith of the Goſpel.* Though this appertaineth to all Chriſtians, yet is it eſpecially incumbent upon Miniſters, to ſtand as ſtout Champions for the Doctrines of Gods grace, becauſe ſet on *purpoſe by the Lord, for the defence of the Goſpel*; and therefore it may well become them, *to rejoyce though ſacrificed in this ſervice.* Here I might reckon up many of thoſe pretious Truths (of more worth then gold, then much fine gold) concerning the Sabbath, Sacraments, Miniſtry, Diſcipline, *&c.* wofully, wickedly gainſayed in theſe times of Apoſtacy, in the preſervation whereof our ſpirits ſhould ſparkle through holy heat. And doubtleſs if we did look upon Scripture truths as *ſparks of Deity*, the *Churches Treaſure*, *beams of light* to guide us unto acquaintance and communion with God, in waies of peace and joy, we ſhould then ſee abundant reaſon, in reference unto them, to be ardent and affectionate. We reade of *many thouſands of Jews who were all zealous of the Law.* Now if they were piping hot (as we Proverbially expreſs it) for Ceremonies and dark ſhadows, yea for ſuch obſervances as were toylſom, and wherein they found leſs ſweetneſs: what a ſhame is it for Chriſtians to be key-cold, for more open, ſubſtantiall, ſpiritual revelations of the Goſpel?

Jude v. 3.

Ἐπαγωνίζεσθαι.

Phil. 1. 27.

Phil. 1. 17.

Phil. 2. 17.

Act. 21. 20.

IV. We

IV. We must be zealous for all instituted worships, all those sacred Ordinances, which bear the stamp of Divine institution, *viz.* the Preaching of Gods Word, the administration of Sacraments, *&c.* In this regard it was that *David* thus professeth unto God, *The zeal of thine house hath eaten me up.* Psal.69.9.

Now in reference hereunto there should be zeal, 1. That these sacred administrations may be preserved not only from utter abolition, but also from prophane pollution: Thus our Saviour in *zeal to Gods house, driveth out of the Temple,* both persons and things which did defile. Joh.2.15,17. And we according to our places, should endeavour to preserve *burning lights* that they may not be extinguished, and withall do what we can, that those which burn dimly may be snuffed. Joh.5.35. Together with care to have holy Ordinances dispensed frequently, we should do our utmost that they may be administred purely.

2. That in order hereto, Gods own Officers (men Commissionated by himself) may be secured from wrong, and every way incouraged in their Ministeriall attendances upon his Majesty. Good *Obadiah* is recorded as a president well worth imitation in this particular, who *fearing God greatly,* being full of holy affections in evil times, took *an hundred of Gods Prophets,* (men approved by the Lord) *and hid them in a cave, and fed them with bread and water.* 1 King.18.3,4 That some who had a call and Commission from God to keep fire upon his Altar, might be continued, he zealously undertaketh a costly charge, and runneth a great hazard by a work which might expose him to breaking by the then Supream power.

3. And that holy Discipline likewise may be erected and exercised in the Churches of Christ. As *Nehemiah* and his associates built the Gates and Wals of *Jerusalem*, being means of publick preservation, both of Ordinances and of them who attended upon the Lord in the use of them.

Now the equitableness of exercising zeal in this respect, may be evidenced by these particulars, which I will only name, without amplification.

1. Gods

1. Gods Ordinances are the honour of places where enjoyed. The Ark was called *the Glory of Iſrael.*

1 Sam. 4. 21.

2. They are as ammunition, means of defence unto thoſe who poſſeſs and improve them: *And upon all the glory ſhall be a defence.*

Iſa. 4. 5.

3. Hereto belong peculiar engagements for bleſſing. And *I will make the places about my Hill a bleſſing,* and I will cauſe *the ſhowr to come down in its ſeaſon, and there ſhall be ſhowrs of bleſſing.*

Ezek. 34. 26.

4. They are both food and phyſick for the ſoul, according to its neceſſities. As *David* ſpeaketh of ſatisfying *fatneſs,* and of a *river of pleaſures in Gods houſe*; So St *Paul* preſcribeth the Ordinance of Church Diſcipline, for the curing of him, whoſe diſeaſe, through ſcandall, was mortally dangerous to himſelf and infectious to others, *That his ſpirit may be ſaved in the day of the Lord Jeſus.*

Pſal. 36. 8.

1 Cor. 5. 5.

V. We muſt be zealous for Gods ſervants. *Have fervent charity* (ſaith St *Peter*) *amongſt your ſelves.* And this commendatory teſtimony is given of *Epaphras,* that he had *great zeal for the Chriſtian Coloſſians.*

1 Pet. 4. 5.

Col. 4. 13.

This heat of affection towards reall Saints ſhould be actually manifeſted as occaſion may be offered.

1. In ſupplying their neceſſities, when pinched with want. This was that work of zeal in the *Corinthians,* when by their liberall contributions for the relief of the poor Saints at *Jeruſalem, they provoked many.*

2 Cor. 9. 2.

2. In ſeeking their ſafety, when endangered by the plots and practiſes of over-powring Perſecutors. Herein Queen *Eſther* was a famous example, whoſe burning love towards her people (the Jews deſigned to deſtruction) reſolved to adventure her own life, that ſhe might preſerve theirs. Though there was a Law that no one ſhould upon pain of death come to the King, except called, yet ſhe determined to Petition for the people of God, ſaying, *If I periſh, I periſh.* The ſtory is well worth conſideration, but I muſt not enlarge my ſelf upon it.

Eſth. 4. 11, 16. with *cap.* 7. 3, 4.

3. In labouring to vindicate their innocency, when injuriouſly

riouſly defamed. It was a cordiall comfort unto *Titus*, when in this regard *the fervent minde* (the zeal) of the *Corinthians* in appearing for the repute of St *Paul*, when traduced by the falſe Apoſtles. And doubtleſs it is the duty of Chriſtians to maintain the credit of their Miniſters and of one another when reproachfully beſpattered by ſlanderous tongues. 2 Cor. 7. 7.

Neither doth there want reaſon for zeal in this particular, as in the four formerly mentioned.

1. Becauſe Gods people are in themſelves of incomparable more worth then others. *The Saints on earth are excellent:* And *the righteous is more excellent then his neighbour.* Pſal. 16. 2. Prov. 12. 26.

2. They are of farre greater value in the account of God. They are his *Jewels*, and his *peculiar Treaſure*, whereas the wicked are but as lumber, and the Lord throweth them *aſide like droſs*. Mal. 5. 17. Exod. 19. 5. Pſal. 119. 119.

3. And they are the moſt profitable members of the places where they dwell; by their prayers, as *Moſes:* by their preſence, as *Lot* in *Sodom*. They like *pillars*, bear up the frame of Church and State, otherwiſe all would fall into rubbiſh, into ruine. They make up *breaches*, when ſeas of miſeries, or armies of undoing calamities are ready violently to break in upon a Nation. Exod. 32. Gen. 19. Pſal. 75. 3. Iſa. 1. 9. Iſa. 58. 12.

In all theſe regards, there is very good reaſon why we ſhould be zealous in the behalf of Gods people, who fear before him. And I might here take up a lamentation, becauſe ſuch are not only ſleighted in their credit and comforts, but oppoſed by the helliſh fiery indignation of too many who are malignantly diſpoſed towards them. But I muſt forbear.

Secondly, Having thus farre ſuggeſted the good, (both things and perſons) for which we ſhould *be zealous*, I proceed to declare the evils, againſt which zeal ſhould break forth like fire. And becauſe I have been ſo large in the former, I will be the ſhorter in this which followeth: pointing only at particulars, without amplifications.

Firſt, Men muſt be zealous againſt the evil of ſin, againſt all violations of Gods Law, whether by others, or by themſelves.

ſelves. The Pſalmiſt profeſſeth thus much before the Lord,
Pſal. 119. 139. *My zeal hath even conſumed me, becauſe mine enemies have forgotten thy words.* And to prove his ſincerity herein, let it be conſidered by the aggravations caſt upon his own ſins, what burnings there were in his boſom againſt them. When he had offended by numbring the people, (which was only circumſtantially ſinfull, pride and carnall confidence being added unto an action which in its nature was lawfull) thus in zealous diſlike he expreſſeth himſelf,
2 Sam. 24. 10. *I have ſinned greatly in what I have done, and I have done very fooliſhly.* Now the evils of ſin, againſt which zeal muſt burn, are both evil, ſinfull, 1. Opinions; 2. and practiſes.

I. Erroneous opinions, repugnant to the Word of truth, (with which we in this Land, yea in this City, are wofully filled and infected) thoſe opinions (I ſay) are ſuch evils as we ſhould endeavour to conſume with the flames of zeal.

1. For they pollute, yea poyſon mans minde, the moſt noble faculty of the ſoul. It ſeemeth to be upon this ground that the Apoſtle *Paul* found ſome burnings in his boſom, in relation to the *Corinthians*, leſt through the ſubtilty of ſe-
2 Cor. 11. 2, 3. ducers, *their mindes ſhould be corrupted from that ſimplicity which is in Chriſt.* Men will with heat of indignation caſt dirt and filth out of pretious veſſels.

2 Tim. 2. 17. 2. And they will *eat as a canker or a gangrene*, as St *Paul* doth aſſure us. Errours will ſpread faſt and farre, if not checked, as manifold lamentable examples amongſt our ſelves do manifeſt. They run from the heads into the hearts, and from the hearts into the lives of thoſe who are infected with them. Firſt men have unſound judgements, and then rotten hearts, and then ſcandalous lives. Yea this contagion is carried from perſon to perſon, from City to Country, from one Land to another, like the plague of Peſtilence or Leproſie, as is notorious in theſe our wofull erroneous times. And therefore we have good reaſon, with zeal to withſtand them.

II. Evil practiſes alſo ſhould zealouſly be oppoſed, whether they appear in our ſelves or others. The Goſpel-Pro-

phet

phet doth metaphorically declare with what heat and height of hatred, ſin, with the occaſions and inſtruments thereof, ſhould be caſhiered by all true penitents. *Ye ſhall defile alſo the covering of thy graven images of ſilver, and the ornament of thy molten Images of gold; thou ſhalt caſt them away as a menſtruous cloth, thou ſhalt ſay unto it, Get thee hence.* Isa.30.22. And it is remarkable with what a flame of affection *Paul* and *Barnabas* did gainſay thoſe who would ſinfully have offered ſacrifice to them, they *rent their cloathes, and ran in among the people, crying out, and ſaying, Sirs, why do ye theſe things?* &c. Act.14.14,15

Neither is it without great reaſon, that the fire of zeal ſhould flame forth againſt wicked practiſes. For beſides the great diſhonour thereby done unto God and Jeſus Chriſt, ſinners themſelves are deeply endangered. Sinne doth keep away good things, ſeparating betwixt God and the ſinner, and doth alſo draw down judgements, both perſonall and publick. Phil.3.18,19. Jer.5.25. Isa.59.2. & 42.24,25. Jer.3.22.

Secondly, As we muſt be zealous againſt evil things, whether opinions or practiſes, ſo likewiſe againſt evil perſons. This was not the leaſt part of the commendation given of the Church of *Epheſus, Thou canſt not bear them which are evil.* And its obſervable, that though ſhe was enriched with patience, and therefore could endure croſſes; yet falſe teachers, wicked perſons were a burthen intollerable. Here might be remembred the zeal of *Phineas* againſt *Zimri* and *Coſby*; of *Nehemiah* againſt the prophaners of the Sabbath; and of *Eliah* againſt the Prieſts of *Baal*; which might be enlarged from the ſeverall Hiſtories: But I ſhall only ſay thus much, that every one ſhould act within the compaſs of his place and calling (whether Magiſtrate, Miniſter, or private Chriſtian) zealouſly againſt all them who are notorious ſinners in Zion. And theſe particulars will conclude the reaſonableneſs of this practice. Rev.2.2. Num.25. Neh.13. 1 Kin.18.40.

Zelus eſt affectio ad vindicandam Dei injuriam vel ad exterminandos Dei inimicos.

1. Becauſe ſuch perſons are oppoſites unto God himſelf. This very conſideration was ſufficient to kindle a flame in *Davids* boſom, *Do not I hate them, O Lord, that hate thee,* Pſ.139.21,22;

Joh. 2. 15. *and am not I grieved with them that riſe up againſt thee? I hate them with a perfect hatred, I count them mine enemies.* And this alſo heated Chriſt himſelf againſt them who pollu-
Matth. 21. 13. ted the Temple, He *whipped them out*, ſaying, *You have made my Fathers houſe a den of thieves.*

2. Becauſe they are peſts unto Church and Common-
1 Kin. 18. 18. wealth. It was *Ahab* and his aſſociates in waies of Idolatry, who troubled *Iſrael.* And this thought ſharpened the ſpi-
Joſh. 7. 25. rit of *Joſhua* againſt *Achan*; *Joſhua ſaid, Why haſt thou troubled us? The Lord ſhall trouble thee this day: And all Iſrael ſtoned him with ſtones.*

3. Becauſe zealous oppoſition againſt ſuch perſons according to the minde of God, may be a means to prevent or ſtop thoſe publick judgements to which their evils do ex-
Pſal. 106. 30. with Num. 25. 7. poſe us. This is verified in the conſequence of the zeal of *Phineas, He ſtood up and executed judgement, and the plague was ſtaied.*

Thus having according to promiſe, laid before you, both the good for which, and the evil againſt which, we are to be zealous, together with the Reaſons of both: I now proceed to the Application of my Doctrine by way of Uſe.

And the Uſe which I will make hereof ſhall be double, the one for Reproof, the other for Exhortation.

Uſe 1. To Reprove. In way of Reproof I muſt make bold to blame four ſorts of perſons, whoſe converſations are croſs unto this Doctrine of Zeal; the equitableneſs and neceſſity whereof, I have ſpread before you, with Scripture light and authority.

1. Neuters. Firſt, All Neuters in matters of Religion, who will neither be *pro* nor *con*, neither defendants nor opponents in ſuch like buſineſſes. Such a fellow was *Gallio the Deputy* of
Act. 18. 12, *Achaia*: Though *the Jews made inſurrection with one accord againſt Paul*; and *the Greeks took Soſthenes the chief Ruler of the Synagogue, and beat him before the Judgement ſeat*: yet it
17. is ſaid, *Gallio cared for none of theſe things.* Too many amongſt us, even perſons who in reſpect of their places and power, might ſuppreſs much evil; yet judge it their prudence

dence to ſit ſtill, with their hands in their pockets (as it were) and will neither meddle nor make though Gods Miniſters be abuſed, his Ordinances interrupted, the work of Reformation derided, Sabbaths prophaned, *&c.*

I have four things to commend unto the thoughts of theſe perſons, for their humbling and amendment.

1. That this Neutrality is an infallible demonſtration of a graceleſs heart. For Gods grace is in operation like *unto fire,* (as frequent paſſages in holy Scriptures witneſs) which will diſcover it ſelf by flame, or ſmoak, or heat, it cannot be hid. I here remember a ſpeech of *Solomon,* which is applicable to my purpoſe, *Can a man carry fire in his boſom and his cloathes not be burnt?* This interrogation concludeth the certainty of fire its acting, whereſoever kindled, and doubtleſs it is ſo with ſaving grace, in every Regenerate breaſt. Matth 3.11. Act.2. 3,4. Prov.6.27.

2. That this Neutrality will be interpreted contrariety by the Lord, though men may have a more favourable opinion of it, calling it prudence and diſcretion. *He that is not with me, is againſt me,* (ſaith Chriſt) *and he that gathereth not with me ſcattereth abroad.* A man contracteth the guilt of that murther, which (upon evidence given) he might have hindered. The application of this I leave to mens conſciences. Matth. 12. 30.

3. That ſins of omiſſion draw down Gods curſe upon the heads of Neuters. *Curſe ye Meroz* (ſaith the Angel of the Lord) *Curſe ye bitterly the inhabitants thereof, becauſe they came not to the help of the Lord.* And Jeſus Chriſt hath foretold the eternall ruine of all ſuch who are regardleſs of him, in the members of his myſticall body. *Theſe ſhall go into everlaſting puniſhment.* Judg.5.29. Matth. 25 46.

4. Laſtly, Let me expoſtulate with theſe people. Suppoſe when man was fallen into the gulf of miſery by ſinne, and was in thraldom to the fleſh, the world and devil; ſuppoſe, I ſay, that then the Lord ſhould have kept at a diſtance, and not have appeared for mans deliverance, how ſad would the condition of all mankinde have been unto all eternity!

and yet God was no way bound to ſpeak or act for mans reſcue and ſalvation. How unworthy a thing therefore is it for them who expect Redemption by Chriſt, to abide careleſs Neuters when they are called to *be zealous* for him!

2. Lukewarm. The ſecond ſort who come under Reproof, are all Lukewarm *Laodiceans*, whoſe tepid temper and mediocrity in the things of God, being before ſharply reprehended, did occaſion this good counſell in my Text, *Be zealous.*

As lukewarm water hath in it a mixture of heat and cold: ſo theſe perſons, though they are aſhamed to be ſo carnall, ſo irreligious, as many are, and therefore take upon them the profeſſion of Religion; yet they are afraid to be more forward then ordinary, leſt they ſhould be brought into trouble. The Prophet *Hoſeah* compareth theſe people unto

Hoſ. 7. 9. a *cake half baked*; they are neither bread nor dough, but half one, and half the other. They are (as our Proverb expreſſeth it) neither fiſh nor fleſh; but Jacks on both ſides, as times and companies require. They will run with the Hare and hold with the Hound. As *Judas*, now for Chriſt, and then for the Scribes and Phariſees to ſerve his own turn; even as the Miller who turneth his Mill to take the advantage of every winde. *England* I think was never more full of perſons thus diſpoſed: Oh that God would give them, from the conſideration of that ſmart expreſſion before the Text, ſeriouſly to minde the danger of this ſinne

verſ. 16. of Lukewarmneſs, *Becauſe thou art lukewarm, and neither cold nor hot, I will ſpew thee out of my mouth.* From hence I wiſh you to conſider two things. 1. What is threatned. 2. By whom.

Firſt, The matter of the threatning is, *to be ſpewed out of the mouth*; wherein are intimated, diſlike, cauſing rejection, without hope of reception. As the ſtomack made ſick by lukewarm water, doth caſt it up with deteſtation, and is unwilling to receive its vomit again.

Secondly, The perſon who thus threatneth the Lukewarm is Jeſus Chriſt. This conſideration greatneth the danger, becauſe he is the only Mediator of peace betwixt God and man:

man: therefore if he ſpew out ſinners with abhorrency, what hope can there be, of reconciliation with God. The ſumme of all cometh to this, *viz.* that a Lukewarm Church in generall, and Lukewarm perſons in particular lie open to Divine deteſtation and dereliction. And how ſad this judgement is, I cannot diſcover: But let me give a touch upon thoſe words of Chriſt, in his Epiſtle to Lukewarm *Laodicea*, *I would thou wert cold or hot*, whence it appeareth that its better in ſome reſpects to be key-cold, then only Lukewarm in waies of Religion. This I may not inlarge, though it may be hinted under theſe heads, becauſe their ſinnes are, 1. Moſt diſhonourable to God, and diſgracefull to his Ordinances. 2. Moſt grievous and ſtinging to the hearts of the godly. 3. Means of greateſt hardening to the wicked. 4. And themſelves are put into a greater incapacity of a through change, by ſaving converſion. vers. 15. Rom. 2. 24. Ezr. 9. 1, 2, 3. Ezek. 16. 54. Matth. 21, 31, 32.

The third ſort who deſerve rebuke, are thoſe whoſe zeal and heat is not defective in the degree, but in the kinde; their fire is not purely Elementary, but ſmoakingly culinary; fire which rather aſcendeth *from hell*, then ſuch as deſcendeth *from heaven*. Here I might ſhew in how many evil ſenſes the word *zeal* is taken in Scripture, which fire ſhould rather be quenched then increaſed, *viz.* 1. Envy. 2. Indignation. 3. and Jealouſie: but theſe particulars my time will not allow me leave to ſpeak unto. I will only point at two wofull effects of this wilde fire, this wicked heat, which burneth in the boſoms of too many. 3. Sinfull zealors. Jam. 3. 6. Act. 7. 9. Act 5. 17. Prov. 5. 34. as the Septuagint render the word.

1. Working fury and violence in the practice and defence of evil. Such the Prophet complaineth of, comparing them to an *oven which burneth like a flaming fire*: Which Interpreters apply to the trayterous fierceneſſe of thoſe times in murthering their Kings. And ſuch ſparks did fly abroad out of the Idolatrous hearts of *Diana*-worſhippers, who being oppoſed, *Were full of wrath and cried out ſaying, Great is Diana of the Epheſians.* Such like fires are frequent every where, amongſt men who are wedded to wicked cuſtoms, and have ſold themſelves to the practice of iniquity, Hoſ. 7. 6. Act. 19. 28.

quity, whoſe miſery the Scripture doth almoſt every where manifeſt.

2. And cauſing vehement oppoſition againſt that which is good, and thoſe who practiſe it. When *Gideon* had cut down the Altar of *Baal*, the men of the City were all on a flame, *They came to Joaſh and ſaid, Bring out thy ſon that he may die, becauſe he hath cut down the Altar of Baal.* Thus *Paul* before his converſion, *breathed out ſlaughter againſt the Diſciples of the Lord*; and (as himſelf confeſſeth) *was mad againſt them.* Now what ſhall I ſay to theſe perſons? If this their fiery rage be the effect of ignorance, there may be the more hope of their finding mercy with the Lord unto forgiveneſſe, (as *Paul* did) but if it proceed from malice, notwithſtanding conviction, their ſin will not ſo eaſily be pardoned. Truly I tremble when I ſeriouſly conſider that dreadfull execration of *Nehemiah*, againſt *Sanballat* and *Tobiah*, *Who took great indignation* againſt Gods people, *&c. Hear O our God, and cover not their iniquity, and let not their ſin be blotted out.*

Judg.6.30.

Act.9.1. & 26.11.

1 Tim.1.13. with Eph.3.6.

Neh.4. 1,4,5.

4. Oppoſers of Zeal.

The fourth and laſt ſort to be reprehended, are ſuch who be ſo farre from being zealous themſelves, that they endeavour to blow out this fire, whereſoever they finde it burning in others. Alas how many *quench-coals* in this kinde are to be found in every place where the flame of holy zeal breaketh forth in any, for good and againſt evil. Theſe are the devils journey-men, factors for hell, who make it their buſineſs to caſt water upon all ſparks of grace which they eſpy in them, with whom they do converſe. And this they do,

1. Either by reproaches, accounting zeal frantick fury: As the Prophet was called a *mad fellow*, and *Paul* for the ſame reaſon was ſaid to be *beſide himſelf.* To ſtop men in this way of wickedneſs, I heartily wiſh them to weigh well the words of *Iſaiah, Wo unto them that call good evil*; as alſo the cenſure paſſed by St *Paul* upon *Elimas*, ſtigmatizing him as the *childe of the devil*, becauſe he ſpake *evil of the right waies of the Lord.*

2 King. 9. 11. Act.26.24.

Iſa.5.20.

Act.13.9,10.

2. Or

2. Or by deriding with ſcoffs and taunts thoſe who expreſs more heat of affection then others in the concernments of God. As *Michal* mocked her husband *David*, becauſe he danced before the Ark, and ſaid, *How glorious was the King of Iſrael to day, who uncovered himſelf, as one of the vain fellows uncovereth himſelf ſhamefully?* But let it be marked how Divine diſpleaſure was expreſſed againſt her, for this miſcarriage, *Therefore Michal the daughter of Saul had no child until the day of her death.* 2 Sam. 6. 20, 23.

3. Or by diſwading the continuance of it. Such the Apoſtle blameth amongſt the *Galatians*, who argued againſt their forwardneſs in Goſpel-obedience; and withall doth ſuggeſt the danger of that practice, *Ye did run well, who did hinder you? viz.* Who endeavoured to ſlow and ſlacken your pace, to retard and dull your motions; *he ſhall bear his judgement whoſoever he be.* Doubtleſſe the Lord will ſooner or later reckon with all them, who do dare to abate the fervour and forwardneſſe of his people in the waies of holineſſe. Gal. 5. 7, 10.

And thus from Reproof I proceed unto the Uſe of Exhortation: Wherein I ſhall 1. Perſwade by Arguments. 2. Promote by Means. 3. And direct by Rules, the duty of the Text, *Be zealous.* *Uſe* 2. Exhortation.

Firſt, I begin with the Motives, whereby we may be provoked to ſeek the increaſe of holy zeal. And truly I think this ſubject moſt needfull and ſeaſonable in theſe declining times upon which we are fallen, wherein the Prediction of our Saviour is fulfilled, *Many falſe prophets ſhall ariſe and deceive many: And becauſe iniquity ſhall abound, the love of many ſhall wax cold.* Who ſeeth not the ſeas of errours and the inundations of wickedneſs, which are broken in upon us, whereby that wonted heat is abated, which appeared in the profeſſors of Religion! We have cauſe with ſighs to take up the Apoſtle his complaint, *All men ſeek their own, and not the things of Jeſus Chriſt.* If men can ſecure their eſtates, credit, health, and relations, they care not much what becomes of their pretious ſouls. And if they could be eaſed of Mat. 24. 11, 12. Phil. 2. 21.

the unſupportable burthen of Taxes, and have outward Peace ſecured, with incouragements for their Trading, &c. let Religion, with the work of publick Reformation ſink or ſwim, *Gallio* like, they trouble not themſelves with theſe matters.

Therefore to quicken endeavours, to blow the dying coal, to revive the decaies of zeal, I will propound many Conſiderations under four Heads.

Motive 1. Firſt, Minde the counſell of the Text, (which carrieth along with it the authority of a command) and that from Chriſt, in whom every thing calleth for obedience, *Be zealous:* I will point at ſome paſſages relating unto him, in this Epiſtle to *Laodicea*, which may give ſtrength to this Argument.

verſ. 14. 1. His fidelity, *Theſe things ſaith the Amen, the faithfull and true witneſs.* Whatſoever he ſpeaketh, whether by Precept, Promiſe, Threatning, Teſtimony, all is Authentick, and infallibly to be believed, therefore to be obeyed.

verſ. 14. 2. *He is the beginning of the Creation of God.* Both our ſelves, and all other creatures had our exiſtence from him.

Joh. 1. 3. *All things were made by him, and without him was not any thing made that was made.* In this regard therefore his words ſhould be prevailing with us.

3. He exactly obſerveth with much diſlike, both which Churches in the world, and which perſons in all particular Churches, are defective in matter of holy zeal. *I know thy*

verſ. 15, 16. *works, that thou art neither hot nor cold, and I will ſpew thee out of my mouth.* And ſhall not his All-ſeeing eye, with this expreſſion of ſo great ſeverity, operate upon us?

verſ. 18. 4. In him is the Magazene of all ſpirituall proviſions, viz. *Gold tried in the fire, white raiment, eye-ſalve:* And ſhall not his Allſufficiency to furniſh us with all neceſſaries and delights, incline us to act according to his advice?

verſ. 20. 5. He deſireth admiſſion into our hearts, that there may be mutuall feſtivall communion. *Behold I ſtand at the door and knock, if any man will hear my voice and open the door, I will come in to him and will ſup with him, and he with me.*

And

And ſhall we not make a fire in the room where Chriſt is to be feaſted, that he may finde warm welcome?

6. He hath Authority and power from God the Father, to advance us to the greateſt preferment that creatures are capable to receive. *I will give to ſit with me in my Throne, as I am ſet down with my Father in his Throne.* What will not the children of men adventure and endeavour, to gain a Crown, to climb unto a Throne? Therefore *be zealous.* verſ. 21.

7. Adde unto all theſe particulars, Chriſts own practiſe, who in zeal (as in all other graces) hath ſet us a fair copy to write after: *The zeal of thine houſe* (as was typified in *David,* and verified in him) *hath eaten me up.* As the perfection of this pattern ſhould quicken our imitation, ſo ſhould we the rather herein labour to be like our Lord, becauſe thereby we ſhall gain legible evidence of our union and communion with him. *He that ſaith, he abideth in him, ought himſelf alſo, ſo to walk, even as he walked.* Pſal. 69. 9. Joh. 2. 17. 1 Joh. 2. 6.

Secondly, Manifold examples may be produced to move our endeavours to *be zealous.* *Motive* 2.

I. God himſelf, (who is to be imitated in all things imitable) is zealous in all his tranſactions, relating 1. To his own Worſhips. 2. To the Regall adminiſtrations of his Sonne. 3. As alſo in tendency to the welfare of his Church. 4. And the overthrow of his enemies. I will only touch upon theſe heads, by clear Scripture diſcoveries. The ſecond command (which requireth all inſtituted Divine worſhip) hath this ſanction annexed, *For the Lord thy God is a jealous God.* And the Goſpel Prophet having foretold Chriſts perpetuall Kingly Government, he addeth this confirmation, *The zeal of the Lord of hoſts will perform this.* The ſame argument in the ſame words is uſed by the ſame Prophet to aſſure the welfare of Zion, in reference whereto ſaith the Lord, *I will be unto her a wall of fire round about.* And when he threatneth the ruine of his foes, he is ſaid, *to put on vengeance for cloathing, and to be clad with zeal as a cloak;* and *to act in the fire of his jealouſie.* Therefore we ſhould herein Exod. 20. Iſa. 9. 7. Iſa. 37. 32. Zech. 2. 5. Iſa. 59. 17. Ezek. 36. 5.

(as in other particulars) be *followers of God as dear children*, manifeſting hereby that we are made *partakers of the Divine nature*, by his regenerating Spirit.

Pſal.104.4. Iſa.6.6. II. The holy Angels are under God excellent patterns of holy zeal. Theſe *Spirits, his Miniſters, are as a flame of fire*; in which regard they are called *Seraphims*, becauſe of their burning heat in their ſerviceableneſs to God. An Gen.3.24. Angel kept the Tree of Life, with a *flaming ſword*. And to Iſa.6.2. expreſs their vigorouſneſs in acts of obedience, they are ſaid 2 Kin.6.17. *to fly*. They are *like Chariots of fire* about Gods people. And with much expedition they take vengeance upon the Iſa.37.36. Churches adverſaries, upon Commiſſion received from the Lord, as is clear in the caſe of *Senacherib*. Conſider here, how equitable it is that this zeal of the good Angels ſhould preſs us to imitation, becauſe 1. Our ſouls are of an Angeli- Heb.2.16. call nature. 2. The Angels are not ſo much obliged to the Mark 12.25. Lord for Chriſt, as our ſelves are. 3. And we ſhall in our Luk.20.36. bodies be made *like unto the Angels* at the Reſurrection, therefore their vigorouſneſs for God, ſhould move us to be the more *zealous*.

III. Gods ſervants in all ages, (as holy Story recordeth) have in their places and callings reſpectively flamed forth zeal in reference to the concernments of his Majeſty. I will propound preſidents amongſt 1. Magiſtrates. 2. Miniſters. 3. And private Chriſtians.

2 Chron.15.8. 1. Magiſtrates. *Aſa put away the abominable Idols out of all the Land of Judah and Benjamin, and out of the Cities which he had taken from mount Ephraim, and he renewed the Altar of the Lord:* His zeal would not yield to tolleration. 2 Chron.17.6. *Jehoſhaphat, his heart was lifted up in the waies of the Lord; Moreover he took away the High-places and Groves out of Ju-* 2 Chro.31.21. *dah.* And *in every work which Hezekiah began to do, in the ſervice of the Houſe of God, and in the Law, and in the Commandments to ſeek his God, he did it with all his heart.* Our young pious King *Edward* the 6th was famous for zeal: I will give two inſtances to demonſtrate it, for the quickning of them who have many more years on their backs, and would

would be thought to have much more grace in their hearts. When there were inſurrections in the Weſt, threatning his eſtabliſhment upon the Throne, he by Letter thus expreſſed his zealous reſolution, that he would hazard Eſtate, Honour, Life and all, rather then ſwerve from Gods Word, in his Government. And when *Charles* the 5th writ unto him, to allow unto his ſiſter the Lady *Mary*, a Chappell for private Maſs, although his Councell and the beſt of his Biſhops adviſed him to grant it, yet he zealouſly denied it. The examples of many Chriſtian Emperours might be annexed, but I forbear to mention them.

2. Miniſters. The Apoſtle *Paul his ſpirit was ſtirred in him, when he ſaw the City of Athens wholly given to Idolatry.* Act. 17. 16. *Apolles being fervent in the ſpirit, he ſpake and taught diligently the things of the Lord.* Act. 18. 25.

And *Chryſoſtom* calleth St *Peter* a pillar of fire in the midſt of ſtubble, conſuming oppoſitions raiſed againſt the Lord. The zeal of *Ambroſe* is worth conſideration, who would not ſuffer *Theodoſian* the Emperour to come unto Gods publick worſhip, till he had made ſatisfaction for his ſcandall.

3. Private Chriſtians. In the daies of *Moſes*, ſuch was the zealous forwardneſs of the people to promote Gods worſhip, that they rather needed a bridle then a ſpur. *Thoſe who were imployed in Sanctuary-work, they ſpake unto Moſes ſaying, The people bring much more then enough for the ſervice of the work which the Lord commanded to make. And Moſes gave commandment, and cauſed it to be proclaimed throughout the Camp, ſaying, Let neither man nor woman make any more work for the offering of the Sanctuary; So the people were reſtrained from bringing, for the ſtuff they had was ſufficient for all the work to make it, and too much.* Exod. 36. 5, 6, 7.

And in the firſt times of the Goſpel, how did the affections of people break forth into great flames. *From the daies of John the Baptiſt untill now,* (ſaith Chriſt) *the Kingdom of heaven ſuffereth violence, and the violent take it by force:* As ſouldiers ſtorming a City to be enriched with the ſpoyls. How may theſe examples ſhame us, and ſerve to thaw the Matth. 11. 12. βιαζεται.

heaps of ice which lie in moſt hearts in this frozen generation. Now people are hardly prevailed with to contribute ſo much as may ſuffice to keep fire upon Gods Altar. Is not Gods glory as much to be minded, and his worſhip as much to be regarded, and the prerogatives of the Goſpel as much to be valued, as in former daies? Is not the Doctrine of zeal as openly, as frequently, as convincingly perſwaded, as formerly? Whence then is it that they were ſo hot and we ſo cold; they ſo zealous, and we ſo careleſs of the things of God? The Lord awaken us to amendment.

IV. I might annex to the forementioned Examples (becauſe the laborious Bee will fetch honey out of a dunghill) the ſinfull heat manifeſted by too many (under evil principles) to provoke us to ſeek after ſuch ſpirituall ſparks as fall from heaven. How fiercely fiery is the devil (that *red Dragon, that roaring Lion*) againſt the glory and Kingdom of Chriſt! How furiouſly do Satans inſtruments oppoſe the waies of holineſs! This obſervation warmed *Davids* heart in affections and actings for God: *They* (ſaith he, ſpeaking of the wicked) *have made void thy Law. Therefore I love thy Commandments above gold, yea above fine gold. Therefore I eſteem all thy Precepts concerning all things to be right, and I hate every falſe way.* It is reported, that *the duncery of the Monks made* Eraſmus *ſtudious*; and it would be well, if we could make ſo good improvement, in tendency to zeal of the heat of ill-diſpoſed ones for that which is not good. And the rather alſo ſhould this be now endeavoured, becauſe our ſelves have been heretofore ardently eager in the ſatisfaction of vain, if not profane luſts and deſires: It is the Apoſtle his Argument, *As ye have yielded your members ſervants to uncleanneſs and to iniquity, unto iniquity, even ſo now yield your members ſervants to righteouſneſs unto holineſs.* Remember how zealous the Jews were for the Traditions of their fore-fathers; and the Prelates not long ſince for ſuperſtitious Ceremonies; and the Hereticks of the preſent times for their pernitious opinions, that hereby you may be wrought unto reſolutions to be zealous for God and the Goſpel.

1 Pet. 5.

Pſal. 119. 126, 127, 128.

Rom. 6. 19.

Thirdly,

Thirdly, Gods various adminiſtrations us-ward, both of ſeverity and mercy, may be a cogent argument to cauſe us to *be zealous.* *Motive* 3.

1. His ſharp reproofs and ſmarting rods, are motives uſed in the Text to perſwade this duty; *As many as I love, I rebuke and chaſten; be zealous therefore.* The dull cold-mettalled horſe, will heat under the ſwitch and ſpur. And ſhall we continue cold and careleſs, though the Lords words and actions ſpeak diſpleaſure? God forbid. We reade of hard-hearted *Pharaoh* and other *hypocrites,* awakened and warmed by Gods rods, and ſhall we be worſe? Pſal. 78. 34.

2. His favourable diſpenſations, ſhould enliven us, whether they relate to temporals or ſpirituals. *David* by reflecting upon Gods bounty, beſtowing upon him the Kingdom of *Iſrael,* was wonderfully warmed in relation to holy worſhips. He danceth before the Ark, and giveth this reaſon thereof to his ſcoffing wife, *It was before the Lord, who choſe me before thy father, and before all his houſe, to appoint me Ruler over Iſrael.* In like manner ſhould we improve Divine liberality towards our ſelves, in manifold common providences: But his peculiar mercy in ſpirituals ſhould much more enflame our ſpirits. This was Gods end in giving Chriſt, and of Chriſt in giving himſelf for us, that we might be *zealous of good works.* And the meditation hereof had this effect upon St *Paul* and others, who being cenſured in regard of their zeal, to be men of diſtempered mindes, do make this Apology, *Whether we be beſides our ſelves it is for God,* &c. *For the love of Chriſt conſtraineth us.* Do you not remember with what brave ſparklings of ſpirit, *Jonathan* appeared in the defence of *David,* before *Saul* his enraged father! The reaſon thereof was, becauſe *David* had put *his life into his hand,* undertaking a Duell with *Goliah* for *Iſraels* ſafety. Therefore becauſe Chriſt did more, and our deliverance by him is greater, our zeal for him ſhould be more flaming. 2 Sam. 6. 21. Tit. 2. 14. 2 Cor. 5. 13, 14. 1 Sam. 19. 4, 5.

Fourthly and laſtly, The conſideration of the manifold pretious benefits to be received by zeal, ſhould prevail with *Motive* 4.

us

us to ſeek it. This is the ordinary query amongſt men, being called forth to any difficult ſervice, *What gain or advantage ſhall we get thereby?* Now the profit which cometh in by zeal, may be obſerved under two heads; for they relate 1. either to obedience which will be hereby bettered, 2. or to priviledges, which will hereby be procured.

Eſt actuoſior, & ad res efficiendas univerſalior.

Firſt, In reference to obedience. Whereas the Philoſopher commending fire above all the other Elements, telleth us of its uſefulneſs in manifold imployments: I am ſure this is applicable unto the ſpirituall fire of holy zeal.

1. Hereby the Reformation of whatſoever is amiſs, either in heart or life, is furthered. The ſummers heat doth dry up puddles, and maketh the waies fair. Fire purgeth droſs out of mettals, and worketh dregs out of liquors. And my Text telleth us, that by being *zealous we ſhall amend.*

2. By means hereof we ſhall be rendered the more facile and framable to undertake any ſervice wherein God may pleaſe to imploy us, and to receive any impreſſion which he would put upon us. Braſs is melted and iron is ſoftened by the fire, whereby it is more eaſily wrought upon, according to the Artificers minde. So ſoon as the *Seraphim had with a live coal taken from the Altar, touched Iſaiah his lips,* his backwardneſſe to ſervice was removed, and upon Gods queſtion, *Whom ſhall I ſend, and who will go for us?* He anſwered, *Here am I, ſend me.*

Iſa.64. 2.

Iſa.6. 6,8.

3. It doubleth diligence in obedientiall endeavours. Fire is much more active then the other Elements. *Apollos being fervent in ſpirit, he ſpake and taught diligently the things of the Lord.*

Act.18.25.

4. It maketh undaunted in duty, notwithſtanding diſtractions, affronts and oppoſitions. This fire in King *Davids* heart was not extinguiſhed by the drops, (may I not ſay ſhowers) of deriſion, which fell from the mouth of mocking *Michal,* but the flame continueth with increaſe. If this be to be vile, *I will yet be more vile.* And the judgement which *Phineas* executed upon *Zimri* and *Cozbi,* is a remarkable

2 Sam.6. 22.
Num.25. 7,8, 11.

markable inſtance of that courage, which is a product of good zeal.

5. And as fire communicateth heat unto all who are near unto it, ſo doth zeal in a gracious boſom convey warmth unto others, both by counſell and example. The Apoſtle affirmeth that *the zeal of the Corinthians had provoked many.* 2 Cor. 9. 2. Amongſt ſome Authors the Originall word which ſignifieth to be zealous, is tranſlated to *commend*, or to *pronounce bleſſed.* And certainly thoſe who are truly zealous themſelves, will commend it to the practice of others, from their own experience of the manifold ſweet fruits reaped thence. I remember the ſpeech of *Latimer* to *Ridley*, when ready to ſuffer Martyrdom, We ſhall kindle ſuch a light to day in *England*, as ſhall never be put out. As *Luthers* zeal heated *Germany*: So we may remember when *Scotlands* zeal warmed *England.*

Ζηλω, *Laudo beatum prædico.*

Secondly, The priviledges procured and poſſeſſed by zeal are ſo many, and ſo great, as may well perſwade us all to ſeek the continuance and increaſe of it.

1. It will be a good evidence of a regenerate eſtate. The change which Gods grace produced in the *Corinthians*, *wrought zeal.* When the *fleſh of the Shunamites dead childe began to wax warm*, there was good hope of life. This hint *Plutarch* in his Morals giveth from the likeneſs (almoſt ſameneſs) of the two Greek words, whereof the one ſignifieth *to wax hot*, and the other ſignifieth *to live.* And doubtleſs ſpirituall heat iſſueth from a principle of ſpirituall life. 2 Cor. 7. 11. 2 King. 4. 34. Ζεῖν *fervêre.* Ζῆν *vivere.*

2. It will be an excellent preſervative from ſoul-dangers. As fires in infected houſes are means to ſecure from contagion; ſo in Woods where wilde beaſts are, they are good helps to ſafeguard travellers in the night from their rage and cruelty. Thus was *Eliah* preſerved in thoſe infectious times, when *Ahab* and *Jezabel* raigned, and Idolatry ſo fully prevailed. *I have been very zealous*, (ſaith he) *and I am left.* His life was continued, and his ſoul delivered from common infection, and this he pleadeth before the Lord, to move his future ſafety. 1 King. 19. 10, 14.

3. Gods reſpect is hereby much increaſed, as might be manifeſted by manifold inſtances. In this regard he bleſſed
2 Chro. 31.21. *Hezekiah*, of whom it is ſaid, *In every work he did it with all his heart and proſpered.* Amongſt the multitude of them who were imployed in building the Wall about *Jeruſalem*, the Lord is pleaſed to Chronicle one for his everlaſting credit, who was vigorous at his work above the reſt, *Baruch the*
Neh. 3.20. *ſon of Zabbai, earneſtly repaired the other piece, from the turning of the Wall, unto the door of the houſe of Eliaſhib, the High Prieſt.* Upon this account likewiſe his Majeſty was willing to engage himſelf for good unto *Phineas* and his poſterity,
Num. 25.12, 13. *Behold I give unto him my Covenant of peace, and he ſhall have it, and his ſeed after him, even the Covenant of an everlaſting Prieſthood, becauſe he was zealous for his God.*

4. All ſervices being warmed with *zeal* finde the better acceptance with the Lord. Sacrifices *made by fire*, were wont
Lev. 23.27,28 to be pleaſing. The *Father deſireth ſuch worſhippers as worſhip him in ſpirit.*
Joh. 4.23, 24. Take an inſtance in prayer: *The effectuall*
Jam. 5.16,17. *fervent prayer of a righteous man prevaileth much*, as the Apoſtle *James* proveth by the example of *Elias*. Amongſt men, warm meats are moſt nouriſhing and gratefull: and ſo it is when holy worſhips are tendered with warmth of heart unto the Lord.

5. Hereby the graces and comforts of the Goſpel are ſooner and more fully in all probability to be procured.
Matth. 11.12. *The Kingdom of heaven ſuffereth violence, and the violent take it by force:* As ſouldiers ſeeking by ſtorm to enter a
βιάζεται καὶ βιασταὶ. ἧς ἀρετῆς ἱδρῶτα θεοὶ, &c. place where rich plunder is expected. The Heathens ſaid, that *their gods ſold vertue for ſweat:* Sure I am, God is obliged by promiſe to accompliſh their deſires and hopes, who affectionately ſeek after grace. *If thou ſeekeſt her as ſilver, and ſearcheſt for her as for hid treaſures, then thou ſhalt finde her.*
Prov. 2.4.

6. Here iſſueth well grounded expectation of heavens glory. St *Paul* having ſpoken of the glorious Reſurrection
Act. 26.7. of Believers, ſaith, *Unto which promiſe our twelve Tribes inſtantly ſerving God, hope to come.* We know that zealous
Ἐν ὀντενείᾳ, cum intentione.

Elijah

Elijah was carried to heaven *in a Chariot of fire.* And doubtleſs all thoſe ſhall finde warm welcom with God there, who have been zealous for him upon earth. Therefore *Let your lights be burning, and ye like men who wait for their Lord.* 2 King. 2. 11. Luk. 12. 35, 36.

Thus hoping that my motives have wrought you unto reſolutions to ſeek the grace of zeal, I proceed to preſcribe the Means to be uſed for the obtaining it, which was the ſecond particular promiſed in the enlarging of my Exhortation.

Means for the getting of zeal.

And for your help herein I ſhall repreſent 1. The hinderances of holy zeal, which you muſt warily avoid. 2. The furtherances of zeal, which you muſt carefully make uſe of.

The hinderances of zeal to be avoided.

First, The hinderances of zeal to be eſchewed, (which I ſhall mention) are theſe ſix following, the bare naming whereof, with Scripture-evidence, will be ſufficient to give you caution, that you may take heed of them.

I. *All groſs ſins*, the outward notorious violations of the Commandments, either of the firſt or ſecond Table. As the bodies vigour and heat is abated by diſeaſes contracted, wounds received, or the effuſion of much blood, wherein the naturall ſpirits are contained; ſo is the ſouls activity leſſened by externall evils committed againſt knowledge and conſcience. The Prophet *Ezekiel* having ſpecified *Iſraels* Idolatry, under the metaphor of fornication, addeth theſe words, *How weak is thine heart (ſaith the Lord God) ſeeing thou doeſt all theſe things, the work of an imperious, whoriſh woman!* And the Prophet *Hoſea* telleth us, that *whoredom and wine, and new wine take away the heart.* Therefore keep at your diſtance from ſwearing, falſe-ſwearing, curſing, lying, couſenage, and all other acts of ungodlineſs and of unrighteouſneſs, if you would kindle or keep alive the fire of *zeal* in your hearts and lives. Ezek. 16. 30. Hoſ. 4. 11.

II. *Cuſtomary indulgence of the leaſt ſins whatſoever.* We know that a continuall dropping will as really abate and extinguiſh the fire, as one great ſhower. The holy Ghoſt

Jude v. 21, 23. having by St *Jude* adviſed Gods people, to *keep themſelves in the love of God,* annexeth this admonition, *hating even the garment ſpotted with the fleſh:* hereby intimating that the cockering of evils, adhering unto that which is good, and that favouring theſe ſpots of leſſer pollutions, will enfeeble the fervour of holy affections in Chriſtians breaſts. Therefore continue your conteſt againſt exorbitances of heart and minde, as you deſire to maintain the flame of heavenly *zeal* in your boſoms.

III. *Inordinate affections towards all ſublunaries, all under-moon accommodations.* The Summers ſun doth extract bodily heat, and the ſun by ſhining with its full ſtrength upon a fire, will extinguiſh it. Mr *Baynes* hath this ſimilitude, That as that ſoyl is obſerved to be barren, in the bowels whereof there are Mines of ſilver or gold, ſo are earthy hearts. And the Apoſtle St *Paul* ſetteth theſe two as oppoſites to each other, *viz.* An heart beſtowed upon earth, and an heart

Col. 3. 2. beſtowed upon heaven; *Set your affections* (ſaith he) *on things above, and not upon things on earth.* Experience, and every mans obſervation evidenceth thus much, that by how much the more eager and earneſt people are in purſuing the world, by ſo much the more remiſs and careleſs they are in the matters of the Lord. How ſoon was the young mans heat abated, when the world came into competition with heaven!

IV. *Unneceſſary communion with perſons of erroneous principles and wicked practices.* How chill and cold do we ſenſibly grow by walking in Fens and Marſhes? The Prophet

Hoſ. 7. 8. *Hoſea* rendreth this as a reaſon wherefore *Ephraim was like a cake half baked,* not throughly heated, *Ephraim hath mixed*

1 Kin. 11. 3, 4. *himſelf among the people.* As *Solomons ſtrange wives did ſteal away his heart,* ſo while *Peter* warmed his hands in the High-Prieſts Hall, his heart caught cold, his love to Chriſt his Maſter was much abated. I grant that there is no more poſſibility of keeping altogether out of bad company, while

1 Cor. 5. 10. *we are in this world,* then that a Traveller ſhould not come near unto wateriſh lakes and puddles: but Chriſtians muſt

not

not upon choice admit familiar converſe with hereticall prophane perſons, if they would preſerve ſpirituall heat for God and godlineſs, becauſe theſe will prove quench-coals whereſoever they be entertained.

V. *Intermedling with Controverſies in matters of Religion, which are knotty and difficult, beyond your ſtrength.* Sower logs of wood laid upon a few ſparks, will put all out: and meats of hard digeſtion will quite overthrow the heat of weak ſtomacks. In like manner, when babes, younglings in Chriſtianity, leaving the principles of Religion, will adventure upon the profound and deep points of Divinity, which exerciſe the wits of the moſt Learned, this grace of *zeal* is wofully decayed. Never had people in any age more unhappy experience hereof, then we of this Nation, in theſe buſie, pragmaticall times, wherein Novices undertake to interpret the obſcureſt Scripture-Propheſies, and to determine the difficulteſt Doctrines in Divinity. Let it here be conſidered, that the Apoſtle *Paul* (whoſe zealous ſparklings are ſcattered through all his Negotiations) although in his Epiſtles to *Titus* and *Timothy*, he quickeneth them in their Miniſtrations, and moveth to *blow up the fire* which God had kindled, yet he is often and open in diſwading their dealing about matters obſcure and leſs profitable: *Avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the Law. O Timothy, keep that which is committed to thy truſt, avoiding vain bablings and oppoſitions of Science, falſly ſo called.* It is acknowledged, that all Scripture truths are well worth the knowing, and that Chriſtians ſhould labour to grow rich in knowledge: yet as St *Paul* preached according to the capacity of his hearers, ſo ſhould people principally dwell upon truths moſt practically edifying, and proceed gradually according to the increaſe of their ſtrength, becauſe prepoſterouſneſs herein, hindereth *Zeal.*

2 Tim. 1. 6. ἀναζωπυρεῖν.

Tit. 3. 9.
1 Tim. 6. 20.

Heb. 5. 12.
1 Cor. 3. 2.

VI. *Conceited confidence in common graces and morall abilities already attained.* As men much pleaſed with the brightneſs of a full Moon, ſit freezing without doors, in a Moon-

ſhine night. Thus it was with theſe Lukewarm *Laodiceans*, priding themſelves in their imaginary riches, beauties, fulneſs, though in very deed they were *blinde, poor and naked.* Take heed therefore of reſting ſatisfied with ſuch endowments as may be the ornaments of Heathens, or of Hypocrites, which are like painted flaming fire, wherein there is no heat at all.

Rev. 3. 17.

Unto the ſix forementioned hinderances of *zeal*, I might adde, The neglect of Gods Ordinances, private and publick; for *where no wood is, the fire goeth out.* But this I ſpeak not unto, becauſe I ſhall adviſe a conſtant recourſe unto all duties of holy worſhip, amongſt the furtherances of zeal, which in the next place I muſt ſpeak unto, 1. More generally. 2. In particulars.

Prov. 26. 20.

The furtherances of zeal.

In generall: 1. All Goſpel-adminiſtrations, being rightly uſed, are means to beget and increaſe *zeal.* *Solomon* ſpeaketh of *coals added to burning coals, and of wood to fire,* as means to cauſe a flame. Such are Divine diſpenſations unto a Regenerate ſoul, which upon the ſame account alſo are compared to *Wines, fatneſs and marrow*, being drinks and meats to preſerve and augment bodily heat. Manifold *Scripture-inſtances*, together with the experiences of Gods people in all ages, do abundantly prove, that holy heart-heat is promoted by the Ordinances of grace.

Prov. 26. 21.

Iſa. 25. 6.

2 Chro. 30. 21, 23.

Motus eſt cauſa caloris. Niſi ignis moveatur, extinguitur.

2. The frequent vigorous exerciſe of gifts and graces received, in all duties diſcharged, will adminiſter ſpirituall heat. By ſtirring up the burning coals, the fire becomes hotter, and in cold winter weather, people are wont to uſe action, that they may gain warmth. And *Solomon* aſſureth us, that *the way of the Lord is ſtrength unto the upright.* The longer we walk, and the faſter we move in the path of holy performances, the warmer will our hearts be. This I ſhall not need to enlarge, becauſe Chriſtians do finde the truth hereof, by every daies experience.

Prov. 10. 29.

The particular furtherances of *zeal* follow.

1. *The Word of God*, and the various, pretious truths thence revealed, being faithfully applied, will warm the heart.

heart. *Is not my Word like fire?* ſaith the Lord. And *fire* is ſaid *to go out of the mouths of the Witneſſes.* The experience of the Diſciples, unto whom Chriſt expounded the Scriptures, will verifie this, *Did not our hearts burn within us* (ſay they) *while he opened the Scriptures?* Hereof we have a very remarkable example in the time of King *Aſa* his reign, *The Spirit of the Lord coming upon Azariah the ſon of Obed, he publiſhed a meſſage from God,* and the effect was, *the breaking forth of much zeal. And when Aſa heard the Propheſie of Obed, he took courage, and put away the abominable Idols out of all the Land of Judah and Benjamin,* &c. *and renewed the Altar of the Lord.* Therefore let the counſell of St *Paul* be conſidered, *Quench not the Spirit, Deſpiſe not prophecyings.* If you would not abate, but increaſe the fire of grace in your boſoms, do not ſleight the Miniſtry of his Word, by any of his faithfull Meſſengers. *Prophecyings* muſt not be contemned: he that deſpiſeth any mans Miniſtry who is conſtituted by the Lord, may look for uncomfortable coolings in his heart.

Jer. 23. 29. Rev. 11. 5. Luk. 24. 32. 2 Chron. 15. 1. with 8. 1 Theſſ. 5. 19, 20.

II. The Sacrament of the Lords Supper is an approved means of zeal. I hinted before, how in King *Hezekiah* his daies the hearts of the people were admirably heated, by the Feaſt of the Paſſeover: Their joy was elevated, and their hearts much drawn forth in the praiſes of the Lord, yea the experience of ſpirituall affections thereby enflamed, wrought in them reſolutions to obſerve that holy Feaſt *ſeven daies more.* And may we not be confident to receive as much warmth by the right uſe of the Sacrament of the body and blood of Chriſt (*our Paſſeover*) as they did by theirs?

2 Chron. 30. 21, 23. 1 Cor. 5. 7.

This holy Ordinance kindleth affections, 1. Becauſe herein we have the death of Chriſt (the expreſſion of burning love) in a lively manner repreſented, by the thought whereof St *Paul* his heart was ſet on fire, *The love of Chriſt conſtraineth us, while we thus judge, that if one died,* &c.

Rom. 5. 8. 1 Cor. 11. 26. 2 Cor. 5. 14.

2. Becauſe hereby the moſt nouriſhing and warming food is communicated. *My fleſh* (ſaith Chriſt) *is meat indeed, and my blood is drink indeed.* And *the cup of bleſſing which*

Joh. 6. 55.

1 Cor. 10. 16. *which we bleſs, is it not the communion of the blood of Chriſt: The bread which we break, is it not the communion of the body of Chriſt?*

Luk. 22. 20. 3. Becauſe in the uſe of this Ordinance we renew our Covenant with God, which was ratified *by the blood of the Lord Jeſus.* And upon the freſh taking of a Covenant, dull ſouls are wont to be enlivened, as appeareth by the practice of King *Aſa*, who hereupon zealouſly ſetteth himſelf againſt

2 Chro. 15. 16 Idolatry, without partiality. *He deposed Maachah his mother, becauſe ſhe had made an Idol in a grove, and Aſa cut down her Idol, and ſtamped it, and burnt it at the brook Kidron.*

1 King. 18. 37, 38. III. *Holy prayer.* This practice fetcheth fire from heaven, as we reade in ſacred ſtory concerning *Elijah.* St *Jude* ſuggeſteth ſpirituall edification, growth in graee, as a fruit of

Jude v. 20. powerfull addreſſes unto God, *Build up your ſelves, praying in the holy Ghoſt.* And *David* ſpeaketh ſparklingly upon his

Pſal. 6. 8. praying, *Depart from me all ye workers of iniquity.* The Phi-

A cælo ut a loco proprio conſervatur & fovetur.
A calo per motum in his corporibus, ſublunaribus generatur calor.
O ignis qui ſemper ardes & nunquam extingueris accende me. Accendar inquam totus à te. Aug. *Soliloq.*

loſopher telleth us, that the Element of fire is cheriſhed, and that heat in our bodies is continued by Celeſtiall motions. This is moſt true being applied unto this holy fire of zeal, as Gods people know by daily proof. Therefore as you deſire to increaſe the fire of zeal in your boſoms, be often and ſerious in your applications to God by prayer, for as hereby grace is quickned by its exerciſe, ſo the Lord is prevailed with, to caſt more ſparks into your breaſts. As prayer is the Saints daily exerciſe, ſo their experiences of this effect of it in their own hearts, are plentifull.

IV. *Religious faſting* being added unto prayer (as opportunities are afforded) will augment zeal. As much abſtinence doth heat the body, ſo holy faſting doth much better warm the ſoul: For hereby we are the more intent upon the work, and held the longer to it, hereto alſo God hath made peculiar promiſes, the accompliſhment whereof his people have abundantly experienced in all generations.

Lev. 23. 27. Joel 2. 13. One chief end of the extraordinary exerciſe of faſting is to *afflict the ſoul*, and to *rent the heart* for ſinne before God.

Now

Now the Apoſtle reporteth, that ſorrow produced this effect in the *Corinthians*; *Behold this ſelf ſame thing that ye ſorrowed after a godly manner, what carefulneſs it hath wrought in you, yea what deſire, yea what zeal?* The earneſt affectionate endeavours in *Ezra* and *Nehemiah* after an holy Faſt obſerved, to reform things lamentably out of order, in the people committed to their care, do give full teſtimony to this Truth. 2 Cor. 7. 10, 11. Ezr. 9. & 10. Neh. 9. & 10.

V. *Chriſtian communion. Two are better then one* (ſaith *Solomon*) *and if two lie together they have heat.* We know by obſervation, that coals or ſticks though but a little kindled, yet being laid together will fire each other and make a flame. *Jehojadah* his good company and counſell kept King *Joaſh* warm. And *as iron ſharpeneth iron* (ſaith the Wiſe man) *ſo a man ſharpeneth the countenance of his friend.* It is reported of St *Paul*, that after a cold, uncomfortable voyage and ſhipwrack, ſo ſoon as *he ſaw the brethren* (*who came to meet him*) *he took courage.* Therefore I deſire to commend as a ſpeciall meanes of zeal, that counſell which was given unto the *Hebrewes*, *Let us conſider one another to provoke unto love and good workes, not forſaking the aſſembling of our ſelves together.* Eſtrangements and diſtances cauſed and continued among Chriſtians, do abate that holy heat, which was wont to flame forth for the power of godlineſs, and I ſhall not expect the reſtoring of our ancient warmth, till that evil be cured. Eccl. 4. 11. 2 Chron. 24. Prov. 27. 17. Act. 28. 15. Heb. 10. 24, 25

VI. *Spirituall meditation.* The experiment of the Pſalmiſt is in this reſpect very notable, *My heart was hot within me, and while I was muſing the fire burned.* Who knoweth himſelf and knoweth not this, *viz.* that thoughts kindle and enflame affections? Therefore I adviſe you (as another help of zeal) to fill your mindes by ſerious muſings, with the above-mentioned diſcoveries of the reaſonableneſs of acting zeal, for the good, and againſt the evil particularized in the explication and proof of the Doctrine under diſcourſe, *Be zealous.* Pſal. 39. 3.

VII. Increaſe of love to the Lord. For *love is ſtrong as*

Cant. 8. 6. *death, the coals thereof are coals of fire, which hath a moſt vehement flame.* Holy ſtory doth declare this truth, in the practice of *Jonathan* for *David*, whom *he loved as his own ſoul*; 1 Sam. 18. 1. with 19. & 20. How undauntedly did he often appear for him, notwithſtanding his father King *Saul*'s fury againſt him. There is very much in that ſhort deſcription which *Luther* gave of zeal, calling it, *provoked or angred love.* The heart which is under the command of love, will burn when any oppoſition is made againſt the perſon or thing beloved. And doubtleſs if the matters of God were more endeared to us, more zeal would appear in our converſations.

Amor iratus.

VIII. Adde unto all the former helps, the *frequent approaches of faith unto Jeſus Chriſt.* The *boldneſs of Peter and John* (which was their zeal, as the Hiſtory holds it forth) was accounted a demonſtration, *that they had been with Jeſus.* Act. 4. 13. For the Spirit (which is in operation *like unto fire*) cometh unto us by means of our *fiduciall* cloſures with Chriſt. He is in this reſpect (as many others) compared *to the ſun*, becauſe of the holy heat derived from him. The hearts of the two Diſciples *burned, when Chriſt talked with them*: And certainly without his influence we ſhall continue chill and cold in our ſpirits, notwithſtanding all Ordinances adminiſtred for our warming. Therefore fail not to take the Lord Jeſus along with you to every Ordinance, and incourage your faith and hope in him, as you deſire to increaſe your zeal.

Act. 2. 3, 4. Gal. 3. 14. Mal. 4. 2. Rev. 12. 1. Luk. 24. 32.

IX. Call your ſelves often into Gods preſence, ſetting him before your eyes, whoſe Authority, Excellencies, together with your former receipts and future expectations from him, will warm your hearts. This reaſon *David* rendreth of his dancing before the Ark, and of his reſolution to continue it, though reproached for it, *It was before the Lord, and therefore I will play before the Lord.* Here I remember how prodigall twenty four men were of their own blood, in a paſſionate heat when *Abner ſaid to Joab, Let the young men now ariſe, and play before us.* And ſhould not ſerious thoughts of Gods All-ſeeing eye, added to his com-

2 Sam. 6. 21.

2 Sam. 2. 14, 16.

mand,

mand, perſwade us to *be zealous?*

Thirdly, It is not more then neceſſary to annex ſome Rules for the right ordering of our zealous motions. For ſome among the *Galatians* are blamed for not acting well in their zealous affections. And God commandeth people, not only to do what is materially good, but alſo to *do it well.* Rules to guide the actings of zeal. Gal.4.17. Iſa.1.17.

I. The ſparks of zeal muſt ariſe out of the heart. We muſt be *fervent in ſpirit ſerving the Lord. My heart* (ſaith the Pſalmiſt) *is inditing,* or *boyling* (as the Originall word ſignifieth) *a good matter,* &c. Although I acknowledge that it may be expedient ſometimes to ſhew warmth, by outward expreſſions; as one Prophet is adviſed to *cry aloud,* and to *lift up his voice like a trumpet,* and another is bidden to *ſmite with his hand and ſtamp with his foot.* Yet we muſt know that neither loud ſpeaking, ſweating, nor any bodily buſsling, without heat of heart, will be accounted zeal. Rom 12.11. Pſal.45.1. Iſa.58.1. Ezek.6.11.

II. This heat of heart muſt be cauſed by ſuch fire as falleth from heaven: Our zeal muſt be the product of ſpeciall grace. The fire uſed in ſacrifices was according to Divine inſtitution, to be taken from *Gods Altar.* And *Nadab* and *Abihu* were ſlain by God in diſpleaſure, becauſe they *offered ſtrange fire. A good man* (ſaith Chriſt) *out of the good treaſure in the heart bringeth forth good things.* Be very carefull therefore that all your Religious zeal doth iſſue from a principle of Regeneration in your boſoms, and not alone from nature or common grace. Though the wicked *ſhould burn incenſe, it would be abomination to the Lord.* Lev.16.12. Num.3.4. Matth.12.35. Iſa.66.3. Act.18.25. Phil.1.9.

III. The grace of *zeal* muſt be guided by Scripture-light. As *Apollos,* being *a man inſtructed in the way of the Lord, was fervent in ſpirit.* And the Apoſtle *Paul* prayed for the *Philippians,* that *their love* (which is the hearts heat) *might abound more and more, in knowledge and in all judgement.* The greater the fire is, the more need of care to keep it within bounds, which muſt be ſet by wiſdom and underſtanding. Thoſe who compare the affections unto horſes which draw out the ſoul, as a Chariot, do call prudence and diſcretion the *Zelus vehementior vigilantiori eget ſcientia.* Bern. *Diſcretio eſt auriga & moderatrix virtutum & ordinatrix affectuum. Tolle hanc & virtus vitium erit.* Bern.

the Coachman, into whoſe hands the reins muſt be put for Government. A fiery metalled horſe without eyes will
Rom. 10. 2. make wild motions; and *zeal without knowledge*, ſuch as was in the miſguided Jews, is like a ſword in a mad mans hand,
Prov. 26. 18. as might be illuſtrated by the practices of King *Saul*, who
2 Sam. 21. 2. in *zeal ſlew the Gibeonites*; and of Baals Prieſts, who in the
1 King. 18. 28. heat of their devotion, did *cut themſelves with knives and lancets, till the blood guſhed out upon them.* Unto ſuch ignorant zealots, expecting Divine acceptance, the Lord will ſay, *Who required theſe things at your hands!*

IV. Zeal muſt burn againſt all evil, without partiality, whether in our ſelves, or others who are the neareſt to us in
Rom. 7. 15. relation. The Apoſtle *Paul hated the evils* which himſelf did, yea he did not only oppoſe the outbreaches of ſin in his
24. life, but alſo *the body of death* abiding in his nature. And
2 Chro. 15. 13. King *Aſa* would not favour the *Idolatries of his own mother*, as you heard before.

Multitudes are irregular in this particular, being all on a flame againſt ſome ſins, and yet favourable to others. As
2 King. 10. 28, *Jehu*, who *deſtroied Baal out of Iſrael*; *howbeit from Jeroboams ſins he departed not*, viz. *from the golden calves that were at Bethel and Dan.* And ſuch are ſharply cenſured by
Rom. 2. 22. St *Paul*, *Thou that abhorreſt Idols, doſt thou commit ſacriledge?* Sins leſs gainfull are gainſayed, but evils advantagious are indulged. Under this head likewiſe are to be blamed
Matth. 7. 4. thoſe hypocrites, who declaim againſt *moats in the eyes of others, and yet bear beams in their own*; as alſo ſuch who more indulge the miſcarriages of their own relations, then of them who are at a greater diſtance.

V. Zeal ſhould act uniformly, burning moſt vehemently againſt the moſt horrid abominations, and in the proſecution of thoſe ſervices wherein the honour of God is moſt concerned. The language of our Saviour doth put an em-
Matth. 22. 38. phaſis upon the *firſt and great command.* He alſo is ſevere in his expreſſions againſt them, who *tithe mint, aniſe and*
Matth. 23. 23. *cummin, neglecting the weightier matters of the Law, judgement, mercy and faith.* Thus many are eager upon eaſie and

good-

good-cheap ſervices, but draw back from difficult, dangerous and chargeable performances. In like manner our Lord is ſharp in rebuking them, who *will ſtrain at a gnat, and yet ſwallow a camell.* Scrupling leſſer faults, and favouring ſuch as are fouler. As the Scribes and Phariſees who were ſhy in violating the Ceremoniall Law, and yet made no bones of breaking all the Morall Commandments. 24.

VI. Be zealous ſincerely. The ſincerity of zeal diſcovereth it ſelf both in its reality (not being in ſhew and appearance only) and in intending God more then ſelf, in all Religious actions. As *ſparks of fire fly upward,* ſo true zeal worketh God-ward. It was the commendation of *Phineas,* that he *was zealous for his God.* And this *Eliah* took comfort in, *I have been very zealous for the Lord of hoſts.* Whereas furious *Jehu* minded himſelf moſt in his heat, both ſeeking ſelf-revenge in *Ahabs* raign, and aiming at the ſetling of himſelf in the Throne by his partiall Reformation. Job 5.7. Num.25.13. 1 Kin.18.14. 2 King.10. with Hoſ.1, 4.

VII. Make meekneſs and compaſſion towards incenſing ſinners, the conſtant companions of your zeal. Our bleſſed Saviour being angry at ſome perſons, *grieved becauſe of the hardneſs of their hearts.* And *he wept* when he ſaw endangered *Jeruſalem,* againſt which he had thundred out many a threatning. *Moſes* alſo, though often fire-hot for God, yet the *meekeſt man upon earth. David* likewiſe was cool, when *Shimei curſed* him, but all on a flame, when *Goliah blaſphemed* God. Do you not remember how our Saviour blameth thoſe zealots, who would have fire forthwith to *come from heaven, to conſume* thoſe who diſreſpected them? And herein *Simeon* and *Levi* miſſed it much in falling ſo foul upon the *Shechemites,* in which regard their dying father thus expreſſeth his great diſlike of their heat, *Curſed be their anger, for it was fierce, and their wrath for it was cruell.* This *bitter zeal* or envy (as the Apoſtle *James* expreſſeth it) is no *matter of glory,* but of ſhame rather. There is great need of this caution to be given unto all Chriſtians, *viz.* that they mingle not their own ſmoaky fire with Divine flames, that their own froward paſſions do not mix with the Mark 3.5. Luk.19.40. Exod.32.19. Num.12.3. 2 Sam.16.19. 1 Sam.17.26. Luk.9.54,55. Gen.34.25. & 49.7. Jam.3.14. *πικρὸς ζῆλος. Ita foris exerce zelum Diſciplinæ, ut lenitatem non perdas interius in mente, ut revocando perverſum, tu ipſe quoq; non perverteris.* Ber.

ſparks of holy zeal: and herein Miniſters eſpecially in their warm reproofs, ſhould take heed, that (as the Proverb is) vice doth not rebuke ſin.

VIII. Adde humility (as a means of meekneſs alſo) to your *zeal*. The pride of *Jehu* diſgraced his zeal. *Come* (ſaith
2 King.10.16. he to *Jehonadab*) *and ſee my zeal for the Lord.* The Prophet *Iſaiah* intimating mens aptneſs to imagine that they may be
Iſa.50.11. covered and kept warm by their *own ſparks*, telleth us, that *ſuch ſhall lie down in ſhame.* And doubtleſs, priding our ſelves in our zeal would be well prevented, if we did duly conſider the manifold defects and corrupt mixtures of our higheſt and pureſt heat. Was not this tacitly taught by that
Exod.30.7. charge given by the Lord? *Aaron ſhall burn incenſe every morning, when he dreſſeth the lamps he ſhall burn incenſe.* Our beſt burning lights do need ſnuffing that they may burn more clear, and our moſt zealous ſervices need ſweetning by the incenſe of Chriſts interceſſion, and therefore when men put
1 Pet.5.5. on zeal as a garment, they ſhould alſo be *cloathed with humility.*

IX. Laſtly, Let your zeal (being ordered according to all the rules forementioned) be crowned with conſtancy. *It*
Gal 4.18. *is good* (ſaith the Apoſtle) *to be zealouſly affected alwaies in a good thing, and not only when I am preſent with you.* This was
Lev.6.13. the charge of the Lord, *The fire ſhall ever be burning upon the Altar, it ſhall never go out.* The abatements of holy heat are
Rev.2.5. highly diſpleaſing to Chriſt. *I have ſomewhat againſt thee,* (ſaith he to the Angel of the Church of *Epheſus*) *becauſe thou haſt left thy firſt love.* What husband is not troubled at the coolings of his wifes affections towards him? Yea incon-
Pſal.78.37. ſtancy argueth herein hypocriſie. *Their hearts were not right, neither were they ſtedfaſt.* And queſtionleſs, the utter loſs of zeal, doth demonſtrate that people were never truly zealous. As our Saviour giveth this aſſurance, that
Matth. 12.20. Prov.30.16. *the ſmoaking flax ſhall not be quenched.* So *Solomon* telleth us, that *fire ſaith not, It is enough.* The fire will burn, and burn while it findeth matter combuſtible to feed upon. And will there (think you) ever be time on earth when a Chri-

ſtian

ſtian ſhall meet with no evil in ſelf, or others, to be oppoſed, or with no good, in reference to God, ſelf, or others, to be cheriſhed and maintained? There is certainly as much reaſon to perſwade progreſs, as entrance into a zealous courſe. Yea the lengthening of our lives, with the enlargements of Gods goodneſs towards us, ſhould augment the heat of our loves to his Highneſs in all matters wherein his glory is concerned. The candle flameth forth more, a little before it goeth out. Things move moſt ſwiftly, when neareſt unto their center. In *Jacob*, *Moſes*, *Joſhua*, *David*, *Paul*, and the bleſſed Martyrs, grace was moſt vigorous when they were ready to leave this world. And it is reaſonable, that thoſe who are upon the borders of eternity, ſhould flame forth reſpects unto God, with whom they expect erelong to be in everlaſting glory. Continue therefore holy zeal burning in your lives, that your ſouls may with ſpirituall warmth depart out of your bodies, into heaven.

Now for the concluſion of this my Diſcourſe, which concerneth all, I crave leave to ſpeak a few words unto you Right Honourable and Right Worſhipfull, the Lord Mayor and Aldermen of this Renowned City, *Be you zealous.* This Sermon, upon this ſubject, *Zeal*, I prepared purpoſely to heat your hearts, to heighten your reſolutions, and to ſtrengthen your hands in the zealous diſcharging of the ſeverall duties incumbent upon you, in the reſpective places of honour and power with which God hath truſted you. Conſider I pray you wherein your ſtrength lieth, and love God abundantly, and ſerve God zealouſly therewith more and more. I cannot, I need not tell you, either the extent of your Authority, or the neceſſary concernments of this City, which call for your zeal, both in regard of erroneous opinions, with evil practices to be diſcountenanced, and in reſpect of holy Worſhips, with the begun work of Reformation, to be incouraged. But give me leave to lay before you the example of famous *Nehemiah* for your imitation in matter of zeal. Though I may not dilate upon that excellent Hiſtory (which is well worth our peruſall and conſideration) yet Neh. 9. & 10. & 13.

yet I humbly and heartily intreat you, to make him your pattern for zeal, in reference

1. To the Sabbath, that it may not be profaned.
2. To sacred Ordinances, that they may be frequented.
3. And to rightly-constituted Ministers, that they may every way be duly incouraged.

Your conscientious *zealous* care in these matters, will give you esteem with God, will gain you credit amongst good men, and will procure you inward peace and comfort, both while you live, and when you die. The Lord grant unto you the practice and priviledges of this zeal, through Christ.

FINIS.